

THE FOUR NOBLE TRUTHS

The Heart of the Buddha's Teachings



श्री भगवान् बुद्धं सिंगाल कुमारयात् उपदेशं विद्या विज्ञानाच्चंगु

श्री गौतमस्य

THE FOUR NOBLE TRUTHS

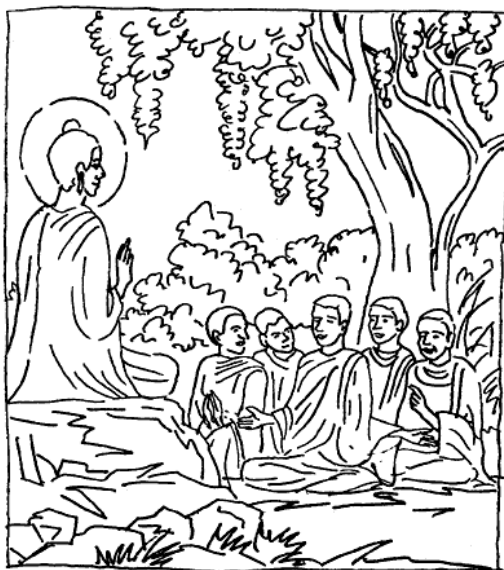
THE FOUR NOBLE TRUTHS

प्यंगू आर्यसत्य



Published and donated for free distribution by
Dan Shobha Tuladhar
Kalash and Medha Bhattarai Tuladhar
Dipankar Tuladhar
Kathmandu, Nepal

Materials adapted from various sources.
Cover: The Buddha preaching to Sigal Kumar, a
painting by Prithi Man Chitrakari.
First edition 2017, BS 2561, NS 1137
Printed by Nepal Printing House, Kathmandu



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IN MEMORIAM

1. THE FOUR NOBLE TRUTHS

The heart of the Buddha's teachings are the Four Noble Truths which he explained during his very first sermon at the Deer Park in Sarnath.

1. The truth of suffering

Physical sufferings of birth, old age, sickness and death. Mental sufferings of separation from our loved ones and contact with undesirable persons.

2. The truth of the cause of suffering

Craving is a cause of suffering. Craving is not only desire for and attachment to pleasure, wealth and power, but also ideas, views and opinions.

3. The truth of the end of suffering

Suffering can be eliminated by eliminating the cause of suffering, which is craving.

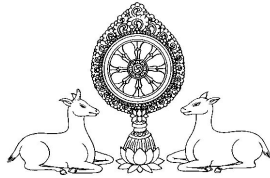
4. The truth of the path that leads to the end of suffering

The way leading to the end of suffering is known as the Middle Path because it avoids two extremes: The search for happiness through the pleasures of the senses, and the search for happiness through self-mortification, or inflicting pain on oneself.

प्यंगू आर्यसत्य

धर्मचक्र सूत्र धयागु सूत्र भगवान बुद्ध बुद्ध जुइ धुसैंलि दकलय् न्हापां मृगदाबन सारनाथय् न्याम्ह भिक्षुपित कनाबिज्यागु जुल । भगवान बुद्धया मूल सिद्धान्त धयागु हे प्यंगू आर्यसत्य खः ।

१. दुःख आर्यसत्य - संसारय् दुःख दु (जन्म जुइगु, बुराबुरि जुइगु, रोग जुइगु, सीगु, मयःपिं नाप च्वनेगु व यःपिं नाप बाया च्वनेगु, इच्छा यानागु वस्तु मदइगु दुःख)
२. दुःखया कारण आर्यसत्य - दुःखया कारण तृष्णा खः (इच्छा, लोभ व सांसारिक सुखय् तक्यनाच्वनेगु)
३. दुःख मदयेकेगु आर्यसत्य - दुःख मदयेकेगु उपाय धयागु तृष्णा मदयेकेगु खः (त्याग याना छवयेगु, मुक्त जुइगु, बांलाक त्वता छवयेगु)
४. दुःख मदयेकेगु लँपु आर्यसत्य - दुःख मदयेकेगु लँपु धयागु मध्यम मार्ग अथवा दथुयागु लँपु खः (चरम थ्यंक सुखभोग यायेगु वा थःगु शरीरयात कष्ट बीगु निगुलिं मयायेगु)





2. THE MIDDLE PATH

The Middle Path is generally known as the Noble Eightfold Path because it consists of eight parts.

1. Right Understanding

Right Understanding is seeing things as they are, which means understanding the Four Noble Truths.

2. Right Thought

Clear thinking that leads to positive states of mind.

3. Right Speech

Refraining from telling lies, using harsh words and engaging in useless gossip.

4. Right Action

Refraining from destroying life, stealing and engaging in dishonest dealings.

5. Right Livelihood

Refraining from following an occupation that harms others, like trading in weapons, alcohol and poisons.

6. Right Effort

Avoiding negative thoughts and emotions, and getting rid of them if they have already arisen.

7. Right Mindfulness

Having a clear sense of one's mental state and bodily health.

8. Right Concentration

Practicing meditation leading to a state of pure calmness and awareness.

मध्यम मार्ग

मध्यम मार्गयात अष्टाङ्गिकमार्गं नं धाः । थुकिइ च्याव्व दु ।

१. सम्यक दृष्टि - गथे खः अथेहे खंकेगु (प्यंगू आर्य सत्ययात बांलाक थुइकेगु)
२. सम्यक संकल्प - माःगु थासय् माःगु तालं निर्णय यायेगु धकाः थःगु मन दृढ जुइका च्वनेगु (मजिउगु ज्या याये मजिउ धका निर्णय यायेगु)
३. सम्यक वचन - माःथाय् माःकथं ज्या ख्यले दुगु खँ ल्हायेगु (मखुगु खँ मल्हायेगु, कडा शब्द नमवायेगु, म्वामदुगु खँ मल्हायेगु)
४. सम्यक कर्मान्त - याये माःगु ज्याय् मन बिया ज्या यायेगु (मनूतय्त भिं जुइगु, सुख जुइगु ज्या यायेगु)
५. सम्यक जीविका - मेपित्तं भिं जुइगु ज्या याना जीविका हनेगु (प्राणी, हतियार, नशालु चिजया व्यापार मयायेगु)
६. सम्यक व्यायाम - मभिंगु मतिइ मवयेकेगु, मभिंगु मतिइ दुसा लिकाना छ्वयेगु (भिंगु मतिइ तया थः उत्साहित जुइगु व भिंगु ज्या यायेगु)
७. सम्यक स्मृति - भिंगु खँ लुमंकातयेगु, न्ह्यावलें होश दयेकाच्वनेगु (जुयाच्वंगु खँ फुक्क वाःचायेका च्वनेगु)
८. सम्यक समाधि - मनयात एकचित्तं याना ध्यान यायेगु (मनय् छुं मतसे शान्त जुया ध्यानय् च्वनेगु)

3. PANCHASHEEL (FIVE PRECEPTS)

Lay Buddhists should develop good conduct by training in the Five Precepts.

I undertake to observe the rule...

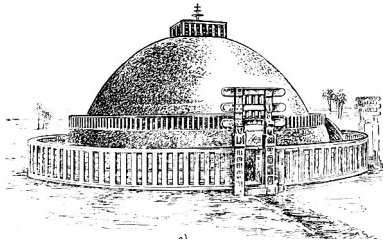
1. To refrain from destroying living creatures (no killing)
2. To refrain from taking what is not given (no stealing)
3. To refrain from overindulgence in sensual pleasure (no sexual misconduct)
4. To refrain from incorrect speech (no lying)
5. To refrain from intoxicating drinks and drugs which lead to carelessness (no intoxicants)

पञ्चशील

शीलं मनूतय्गु आचरण, बानि व स्वभाव भिंका बिइ । थ्व जीवन बालाक हनेगु नियम खः ।

बौद्ध उपासक उपासिकापिनिगु लागि पञ्चशीलया व्यवस्था यानातगु जुल ।

१. जिं प्राणी हिंसा मयायेगु शीलयात पालन याये ।
२. जिं खुया मकायेगु शीलयात पालन याये ।
३. जिं व्यभिचार मयायेगु शीलयात पालन याये ।
४. जिं मखुगु खँ मल्हायेगु शीलयात पालन याये ।
५. जिं अयलाः थ्वँ मत्वनेगु शीलयात पालन याये ।



LIFE OF THE BUDDHA



4. SUDDHODANA AND MAHA MAYA

Long ago, there was a king called Suddhodana. He married a beautiful Koliyan princess named Maha Maya. The couple ruled over the Sakyas, a warrior tribe living next to the Koliya tribe, in the north of India. The capital of the Sakya country was Kapilavastu. Since King Suddhodana was a very good king and Queen Maha Maya was equally good, everyone in the kingdom loved them. But they did not have children and they were longing for a son for a long time.

One full moon night, in the palace, the Queen had a dream. She felt herself being carried away by four DEVAS (angels) to Lake Anotatta in the Himalayas. After bathing her in the Lake, the DEVAS clothed her in Heavenly clothes. Soon after a white elephant holding a white lotus flower in its trunk appeared and went round her three times. Finally the elephant disappeared. She woke up. She found it was all a dream.

The next day, early in the morning, the Queen told the King about the dream. The King was puzzled and so he sent for some wise men and asked them the meaning of the dream.

The wise men said, "Your Majesty, you are very lucky. The DEVAS have chosen our Queen as the mother of the Purest One and the child will become a very great being." The King and Queen were very happy when they heard this.

They were so pleased that they invited many of the noblemen in the country to the palace to a feast and to tell them the good news. Even the needy were not forgotten. Food and clothes were given to the poor people.

5. THE BIRTH IN LUMBINI

About ten months after the dream, the Queen was expecting her child and so she went to the King and said, "My dear, I have to go back to my parents. My baby is about due now." Since it was the custom for a wife to have her baby in her father's house, the King agreed, saying, "Very well, I will make the necessary arrangements for you to go."

The King then sent soldiers ahead to clear the road and some were retained to guard the Queen as she was carried in a decorated palanquin. The Queen left Kapilavastu in a long procession of soldiers and retainers, for the capital of her father's kingdom.

On the way to the Koliya country, they passed a garden called Lumbini Park at the foot of the Himalaya mountains. At that time, the park was full of sweet scented flowers growing on the Sala trees and thousands of birds, bees and other insects had flocked to the trees.

The beautiful park with its trees and scented flowers and busy birds and bees attracted the Queen. Since the park was a good resting place, the Queen ordered the bearers to stop there for a while. However, as she rested underneath one of the Sala trees, her baby boy was born. It was an auspicious day. The birth took place on a Vesak full moon day, in the year 623 BC.

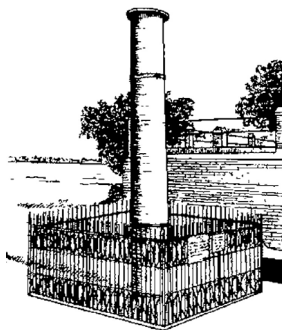
According to the legends about this Birth, the baby began to walk seven steps forward and at each step, a lotus flower appeared on the ground where his foot should have been.

Another legend tells us that the baby said:

"I am the chief in the world,
There is no equal to me
I am supreme
This is my last birth
No Rebirth for me."

After the birth of her baby son, Queen Maha Maya immediately returned to Kapilavastu.

When the King learnt of this, he was very happy and there was rejoicing all over the country.



6. HIS EDUCATION

On the seventh day, Prince Siddhartha's mother died. The king had another queen called Prajapati Gotami. She was the younger sister of Queen Maha Maya. She had given birth to a son on the same day that Maha Maya died. Then Prajapati Gotami gave her own son to a nurse and brought up Prince Siddhartha as her own son. She loved him very much. Siddhartha could not remember his own mother.

When Prince Siddhartha was only a few years old, King Suddhodana sent him to school. There were many children in his class. All of them were from noble families. His teacher was called Sarva Mitra. He learnt languages, reading, writing, mathematics, history, geography, science and many games like boxing, archery and wrestling. He learnt all these subjects faster than any other pupil in his class. He was the cleverest in the class. the best in games and the best in everything.

He gained distinction in every subject. He was the wisest and the only one who asked many questions from his teachers and elders. He was the strongest, the tallest and the most handsome boy in the class. He was never lazy, never misbehaved and never disobedient to the teachers. He loved everybody and everybody loved him. He was a friend of all, kind even to animals and never harmed them.



7. PRINCE SIDDHARTHA'S KINDNESS

Prince Siddhartha was very kind to people, animals and other living things. As a very brave horseman he won many prizes in the country. Although he did not have to suffer any hardships and difficulties as he had everything, he always thought of the poor people and living things who were working hard to make him happy. He felt sorry for them and wanted to make them happy too as he always was.

One day he was walking in the woods with his cousin Devadatta who had his bow and arrow with

him. Suddenly Devadatta saw a swan flying and shot at it. His arrow brought the swan down. Both the boys ran to get the swan. Siddhartha could run faster, and he reached the bird first and found to his surprise that the swan was still alive. So he gently pulled out the arrow from the wing. He then got a little juice from cool leaves, put it on the wound of the bird to stop the bleeding and with his soft hand stroked the swan which was very frightened.

When Devadatta came to claim the swan, naturally Siddhartha refused to give it to him. Devadatta was very angry to see his cousin keeping the swan away from him. "Give me my bird, I shot it down," said Devadatta. "No, I am not going to give it to you. If you had killed it, it would have been yours. But now since it is only wounded and alive, it belongs to me because I saved its life," said Siddhartha.

Devadatta still did not agree. Then Siddhartha suggested "Let us go to the court of wise men and ask them who really owns the swan." Devadatta agreed and then both of them went to the court of wise men to tell them about their quarrel. The wise men said, "A life certainly must belong to him who tries to save it, a life cannot belong to one who is only trying to destroy it. The wounded swan by right belongs to Siddhartha."



8. PRINCE SIDDHARTHA'S WEDDING

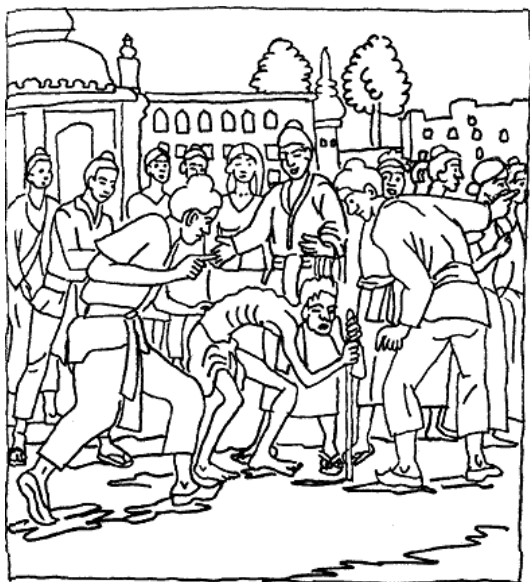
Prince Siddhartha finished his studies very soon. He had the best teachers to learn from, the best friends to play with, the best house to live in, the best clothes to wear and the best food to eat. His father had built him three palaces one for each season - one for winter, one for summer and one for the rainy season. He had also built for him extensive parks and hunting grounds with ponds with water-lilies, swans and beautiful fish in them.

Asita and Kondanna who came to the palace had

warned the king, "When your son sees a sick man, an old man, a dead body or a monk, he will want to leave your palace and become a monk himself."

The king was worried that his son would see them and leave the palace. Therefore, he gave him many young servants and did not allow any sick man or old man to go into the palace. The king did not even let anybody talk about sickness, old age, death and monks. But Prince Siddhartha was very thoughtful and was asking people many questions. He really wanted to know the meaning of life.

One day the king asked some wise people, "What shall I do to make my son happy? He seems to be thinking always." They said: "Now your son is sixteen years old. Shall we get a beautiful girl for him to marry?" The King agreed and sent for all the beautiful girls in the country to come to the place. When all of them came the King asked the prince to choose one to be his wife. Among them there was a most charming and kind girl by the name of Yasodhara. When Prince Siddhartha gave her a present more valuable than what he had given to the other maidens. The King saw that the Prince had chosen his love. The King happily accepted Yasodhara and allowed his son to marry her.



9. AN OLD BEGGAR

After what he had done for the Prince, the King was satisfied that his son would follow in his footsteps and become a king later. He ordered a high wall to be built round the Palace including the park. But the Prince was not happy in this palace living like a prisoner. One day he told his father, "Father, I must go out of the palace gate and see how other people live."

"Very well, my son," said the king, "you shall go outside the palace wall to see how people live in my

city. But first, I must prepare things, so that all would be good and proper for my noble son's visit."

When the people had decorated the city the king said, "Now you can go, my dear son, and see the city as you please."

As the young Prince was going through the streets, all of a sudden, from a small old hut beside the road, out came an old man with long silver grey hair, wearing very old torn dirty rags. The skin of his face was all dried up and wrinkled. His sunken eyes were dim and he was almost blind. There were no teeth in his mouth. He stood up trembling all over, almost bent double holding a stick to save himself from falling. He was speaking very feebly, begging people to give him food. The Prince saw the old man. He did not know what he was looking at as this was the first time he had seen anybody like him.

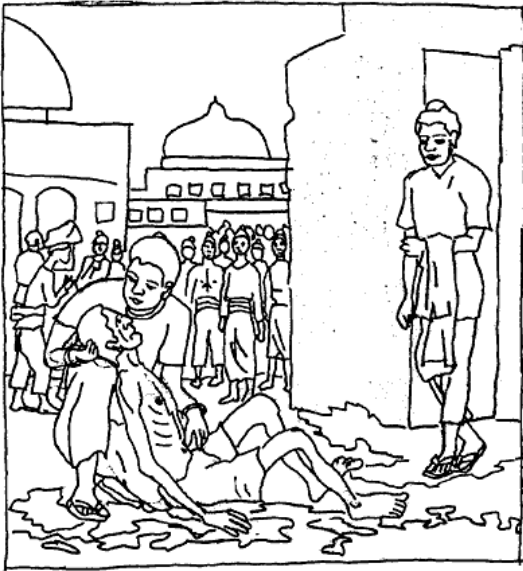
"What is that, Channa?" he asked his driver. "That really cannot be a man! Why is he all bent? What is he trembling for? Why is his hair silver grey, not black like mine? What is wrong with his eyes? Where are his teeth? Is this how some men are born? Tell me, O, good Channa, what does this mean?"

Channa told the Prince that it was an old man but he was not born like that. "When young, he was like us and now due to his old age, he has become like this." He told the Prince to forget this man. But the prince

was not satisfied. "Everyone in the world, if he lives long enough becomes like this man. It cannot be stopped," said Channa.

The Prince ordered him to drive back home at once as he was very sad, and wanted to think carefully about that terrible thing called old age; as a prince and others must one day grow old, weak and sad, and none could stop old age although one is rich, great and powerful. That night there was a grand Royal treat for the prince. He was not interested or happy at all during the dinner and dance. He was thinking all the time. "Some day you will all grow old, everyone of you, even the prettiest."

He could not sleep. He was in bed thinking that one day, everyone would grow old, grey, wrinkled, toothless and ugly like that old beggar. He wanted to know if anyone had found a way to stop this horrible thing -- old age. The king, when he heard this story, was very sad and worried and was thinking whether this would make his son leave the palace. So he told his attendants to put on more dances and dinners. But the prince begged his father to allow him to see Kapilavastu on an ordinary day without the people being told of his visit.



10. A SICK MAN

The king unwillingly allowed the prince to visit the city. He thought it would not do any good trying to stop him since it would only make him unhappy. On this occasion the prince went with Channa dressed up as young men from noble families, because he did not want the people to know them.

This time the city was quite different. No more joyous crowds of people hailed the prince, no flags, bunting, flowers and well-dressed people, but simple people doing their daily work to earn a living. A

black-smith was sweating and pounding to make knives. The jewellers and goldsmiths were making necklaces, bangles, earrings and rings out of diamonds, gold and silver. The cloth dyers were dyeing clothes of lovely colour and hanging them up to dry. The bakers were busily baking bread, cakes and sweets and selling them to the customers who ate them still hot. The prince looked at these simple common people. Everyone was very busy, happy and pleased in his work.

He also saw a man on the ground, twisting his body, holding his stomach with both hands and crying out in pain at the top of his voice. All over his face and body were purple patches, his eyes were rolling, and he was gasping for breath.

Once again, for the second time in his life, something made him very sad. At once the prince, being a very kind person, ran forward and carried the man and resting his head on his knee, patted the man and said, "What is wrong with you, what is wrong?" The sick man could not speak but only cry.

"Channa, tell me why this man is like this?" questioned the prince, "What is the matter with his breath? Why does he not talk?"

"O! my prince," said Channa, "do not hold this man like that. This man is sick. His blood is poisoned. He has plague fever and it is burning all over the body

and that is why he is crying loudly without being able to speak."

"But are there any other men like this?" asked the prince. "Yes, you may be the next, if you hold the man so close as that. Please put him down and do not touch him or the plague will come out of him and go to you. You will become the same as he is."

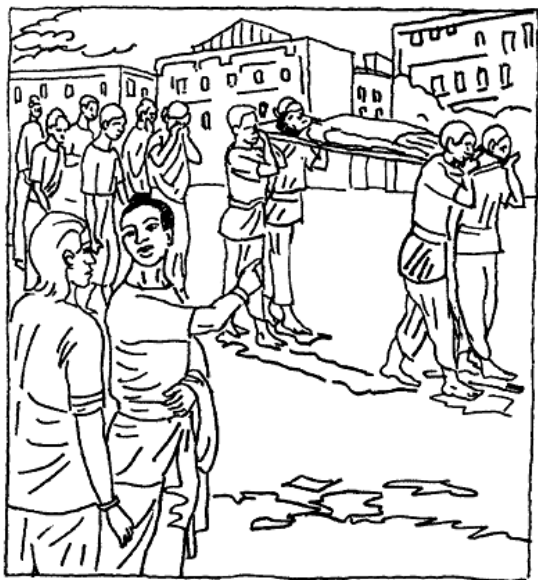
"Are there any other bad things, besides this plague, Channa?"

"Yes. my prince. there are hundreds of other sicknesses as painful as this," replied Channa.

"Can no one help it? Will everyone be sick? Can it happen at any time by surprise?" asked the prince.

"Yes, my dear prince," said Channa. "Everybody in this world. No one can stop it and it can happen any time. One may fall ill and suffer much."

The prince was sadder this time and he returned to the palace and began to think.



11. A DEAD BODY

On his return to the palace, he was still very dissatisfied and was now thinking more often. The king seeing him so changed became very sad. But once again the prince asked for his permission to go out of the palace to see more life in the city. The king agreed as it was of no use trying to stop his son.

This time, too, wearing the clothes of noblemen, the prince and Channa went out from the palace walking in many parts of Kapilavastu. Then he saw a few people coming along the street crying while four

men at the back were carrying a plank on which a very thin man lay flat and still. He was like a stone, never saying a word. Then the people went a little farther, rested the person down on a pile of wood and set the wood on fire. The man did not move as the flames were burning the wood from all sides.

"What is this, Channa? Why does that man lie there so still allowing these people to bum him up?"

"He does not know anything. He is dead," replied Channa. "Dead! Channa, is this called death? And everyone has to be dead like that man?"

"Yes, all living things must die someday. No one can stop death from coming," replied Channa.

The prince was shocked and surprised and he could not say anything. He thought that it was a terrible thing that such a thing called death should come to everybody, even kings and sons of kings. Was there no way to stop it? He went home in silence and began to think in his own room the whole day. He was very sorry and sad and said, "Everybody in the world must some day die; no one has found out how to stop it. O, there must be a way to stop it. I must find it and help the whole world."



12. A MONK

When he visited the city for the fourth time, in a garden the prince saw a happy man wearing an orange coloured robe. Then he asked Channa, "Who is this man wearing an orange coloured dress? His hair is all shaved off. Why does he look so happy? How does he live and what does he do for a living?"

"That is a monk," said Channa. "He lives in a temple, goes from house to house for his food and goes from place to place telling people how to be happy and how to be good."

The prince was very happy now. He thought: "I must become one like that," and then he walked through the garden very happily.

He walked until he was tired. Then he sat down under a tree to rest. As he was sitting under a cool shady tree, news came that his wife had given birth to a fine baby boy. As soon as he heard the news he said, "Rahula has been born to me, an obstacle has been born to me," and his son's name became "Rahula".

As he was returning to the palace from the garden, he passed the room of one of the Princesses called Kisagotami. She was looking out of the window and saw the prince coming. She was so taken in by the young handsome prince that she said loudly: "O! How happy and how cool must be the mother and father, and the wife of such a handsome young prince!"

As he passed this woman, he heard this and thought to himself that everybody would be happier if they knew what real and selfish happiness were.



13. LEAVING HOME

The king arranged a grand dinner and dance for the prince to celebrate the birth of his grandson. He invited the best dancers and singers in the country for this. He did this because he saw that the prince was unhappy although he just had a son and the king knew that the prince was going to leave the palace for good. So for the last time at least he must do his best to stop this from happening.

During the dinner, the most delicious food was served. The most enchanting and beautiful dancing

girls in the country danced before him: The prince attended the party just to please his father. In fact, he was tired and was thinking of how he would stop old age, sickness, unhappiness and death. He was so tired of thinking that he soon fell asleep.

When the singers and dancers saw that they were dancing and singing to a sleeping prince, they, too, stopped and rested for a while until the prince woke up again. Like the prince they, too, were very tired and soon fell asleep. Some time later that night, the prince got up and was so shocked and unhappy to see these people.

What a sight! All the prettiest, most charming dancing girls and singers in the country, who, an hour ago, were trying to make the prince so happy, were now all over the floor of the room - on chairs, settees and beds in the most ugly, shameful and loathsome positions. Some girls were snoring like pigs with their mouths wide open, some grinding and chewing their teeth like hungry devils. So ugly and dirty did they look now that this made the prince even more disgusted and very unhappy.

He got up quietly from the room as he did not want to wake up any of the dancing girls and called his faithful servant, Channa, to saddle his favourite white horse, Kanthaka, to go out on a long journey.

As Channa was getting ready his horse, he went

quietly to see his new born son for the first time in his life. His wife with the baby beside her and her hand covered the baby's face. He could not see the baby's face even. He knew that if he moved his wife's hand to see his baby's face, he might wake her up and she definitely would not allow him to leave the palace.

He said to himself, "If I try by moving her hand to see my son's face I fear, I may wake her. No! I must go without seeing my son's face this time, but when I have found what I am going forth to seek, I shall come back and see him and his mother again!"

Then quietly he went out of the palace at midnight on his white horse Kanthaka with Channa, his faithful servant, holding on to its tail. He came to the city's gate and nobody stopped him and he rode away from all who knew, respected and loved him so much. He took a last look at Kapilavastu - sleeping so quietly in the moonlight. He was going away to find out a way to stop old age, sickness, and death.

He rode to the bank of the river Anoma. He got down, removed all his jewellery and princely clothes and gave them to Channa asking him to return them to the king. Then he took his sword and cut his long hair. He put on orange coloured clothes, took a begging bowl and asked Channa to go back.

"It is no use living in the palace," said Channa very sadly, "without you, my master. I want to follow you."

"Don't do that, Channa," said the prince, "take these clothes and jewellery to my father and tell him, my mother and wife not to worry. I am going away to find out a way to stop old age, sickness and death. As soon as I have found it, I will return to the palace to teach it to my father, mother, wife, son and everybody in the world. Then all of them can be very happy."

Channa started to go but the horse refused to go. The prince talked to the horse very kindly, patted it and said, "Please, Kanthaka, go with my friend. Don't wait for me."

Both of them went a little distance and then the horse stopped and turned round to have a last look at the prince. Channa understood the horse's feelings and said, "Friend, our master is going away to bring us something very good. Don't be sad. He will come soon. Let us go."

The horse looked very sad. Tears rolled down from its eyes. It kept its eyes fixed at the prince for a few moments. Later, the horse died of sorrow.

14. ALARA AND UDDAKA

When Prince Siddhartha left his palace and a life of luxury, five of his friends who heard this left their homes to become monks like him. One of them was Kondanna, the young wise man. In fact, he was the cleverest of the lot. The other wise men were Bhaddiya, Wappa, Mahanama and Assaji. They, too, were wearing orange coloured robes and went from place to place begging for food.

At that time in India there were many religious teachers. The best and well known one was Alara Kalanla. Ascetic Gotama went with his five friends to study under him. He stayed and learnt all that Alara could teach him very faithfully and obediently. He was the most hard working pupil and his master liked him very much as he was very clever too.

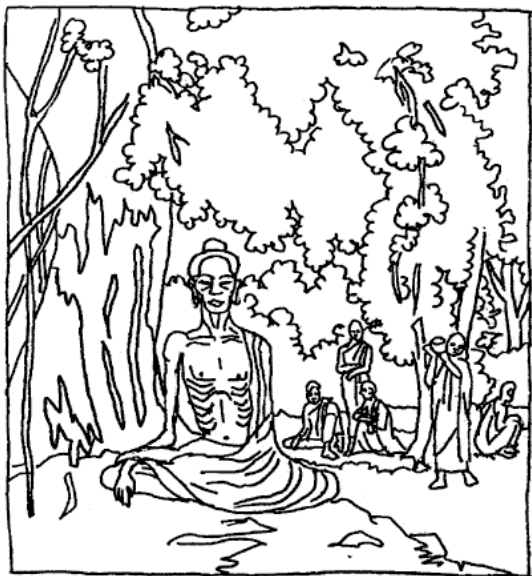
Finally he could not teach him any more and he said: "You are the same as I am now. There is no difference between us. Stay here and take my place and teach my pupils with me."

Ascetic Gotama was surprised and asked, "You cannot teach me more? Can you teach me the way to stop death, sickness and old age?"

"No," said Alara. "I cannot, for I do not know that myself. So how can I teach you that. There is none in the world who knows this."

Ascetic Gotama left him with his band of five friends. They wandered all over the country practicing what they had learnt. At last they heard of another great teacher who was famous for his cleverness. He was called Uddaka. They went and learnt from him for some time. Here too Ascetic Gotama learnt very obediently and became his best pupil.

Uddaka, too, could not teach him how to stop suffering, old age and death and he, too, had never heard of anyone who could solve these problems. Once again Ascetic Gotama was very disappointed and left Uddaka with his five friends and made up his mind to struggle by himself very hard until he found the cause of all the sufferings of life.



15. TORTURING THE BODY

After leaving Uddaka, Ascetic Gotama and his five friends wandered from place to place as before. He practiced fasting which was thought to be one of the best ways to acquire wisdom. He, too, at the beginning took little food. Later on, he only ate one meal a day for months. Then he took food once in two or three days.

He was eating roots of plants, leaves and juice of various leaves and fruits. Because of the lack of proper food, his body became so thin that his legs

became like bamboo sticks, his backbone was like a rope, his rib-bones in the chest were like an uncompleted roof of a house. His eyes sank right inside, like a stone in a deep well.

His skin was so dry and wrinkled that hairs were missing. In fact, he looked like a living skeleton - all bones without any flesh! He suffered terrible pain and hunger and he thought that the only way to happiness was to be most unhappy now. He continued to meditate but still he did not know anything new.

Another way of torturing his body and mind was holding his breath for a long time until he felt terrible pains in the ears, head and the whole body. Then he began to be alone or practiced loneliness. During the Full Moon and New Moon nights he went out to the forests, cemetery and other lonely places to meditate. He became frightened at first in these places, especially when wild animals came. But he never ran away from these places. He stayed behind bravely in these dreadful places meditating all the time.

He used to wear rags or torn dirty clothes from grave-yards and rubbish heaps during this period. In the hot summer, he stayed indoors at night and in the burning sun in the day time. In the cold winter at midnight, he used to dip himself in the icy cold water and stay for a long time. This was to torture

his body and mind even more and suffer even more than ever.

For six long years, he did all these practices and in spite of the great pain and suffering he did not find out anything. He finally thought that this was not the way to find out wisdom. One day, he fainted in a place called Uruvela. Then a goat boy came and gave him some milk and that made him better. Soon he began to take more milk and food and built up his body. When the five friends saw that he was not fasting anymore, they felt disappointed and left him alone.

16. SUJATA GIVES MILK-RICE

In a village called Senani, there lived a young, very beautiful and rich girl who wanted to marry and have a son. She waited for many years and she was not successful. The people told her that she must go to a Banyan tree near Neranjara river and ask the tree-god to give her a husband and a lovely son. People at that time believed and prayed to trees and images for help.

She did as told by the people. Later on she got married to a young man and they had a lovely son. She was extremely happy and decided to fulfil her vow to that tree-god for giving her all that she had asked for. So on the day she wanted to fulfil the vow, she sent her servant to clean the foot of the Banyan tree.

This young and beautiful lady's name was Sujata. She had a thousand cows and she fed them sweet creepers called Valmee so that the cow's milk was sweet. Then she milked the thousand cows and fed that milk to five hundred cows and their milk to two hundred and fifty cows and so on until she fed only eight cows. She did this to get the sweetest and most nourishing milk to make the delicious milk-rice for the tree-god. She then cooked the rice in this milk.

Suddenly, she was surprised to see her servant running and coming to her very happy and excited

and said: "O! my lady Sujata, the Banyan tree-god himself has come down from the tree for your food. He is seated under the tree meditating. How lucky you must be to have the god in person to accept your food."

Sujata too was very happy and excited. She danced with joy with the servant. They then took even more pains to prepare the milk-rice.

Taking with them the delicious milk-rice, both of them went towards the Banyan tree. Sujata was so surprised and excited to see her tree-god himself - who was so handsome looking, so serene, sitting and meditating. She did not know that he was, in fact, Ascetic Gotama. While she was putting the delicious milk-rice in his bowl, she said, "May you be successful in obtaining your wishes as I have been."

Ascetic Gotama ate the food and then with the empty bowl in his hand, crossed the river Neranjara on the way to Gaya.



17. ENLIGHTENMENT

In the evening after Sujata's lovely meal, he went to Gaya and looked for a suitable place to sit down and meditate. He sat under a tree called the Bodhi tree with his face to the East and made an earnest wish with very strong determination, "Though my skin, my nerves and my bones, shall waste away and my life blood go dry I will not leave this seat until I have attained the highest wisdom called supreme Enlightenment that leads to Everlasting Happiness." So he practiced the concentration (deep thinking) of breathing in and breathing out on this Vesak Full

Moon eve. During this period of concentration, many evil thoughts began to come to his mind - desire for worldly things, dislike for a holy, pure and good life, hunger and thirst, feeling of great thirst and hunger; craving -- the intense desire or liking, longing for all things, laziness and idleness; fear of things like devils, evil spirits, doubt, stupidity, stubbornness, wish to have everything for oneself; wish to be praised and honoured and to do things for fame; thinking very highly about oneself and looking down upon others.

These thoughts began to disturb his concentration; but he was more firm than ever. He became more calm and brave, and continued his concentration. At last, he destroyed all these thoughts during the earlier part of the night and got the power of seeing his own past lives. In the second part of the night, he got the power of seeing the death of living beings and their rebirth; and in the third part of the night, he got the power of understanding the cause of all evil and how to get rid of them.

Thus he became the wisest person in the world. All the answers to the questions lodged in his mind for so many years were then found. He knew how to end sorrow, unhappiness, suffering, old age and death. He also found out the real peace, happiness and freedom. He knew everything more than Man could ever know and he became perfect.

18. MEETING THE FIVE FRIENDS

Now the Buddha wanted to tell other people how to become wise, good and do service to others. On the fiftieth day, the Buddha thought, "Now Asita, Alara and Uddaka are dead. I cannot tell them what I know. But my friends Kondanna, Bhaddiya, Wappa, Mahanama and Assaji are in Benares. I must go there and preach to them."

Then He set out to walk to Benares about a hundred miles to tell them what He had found. And wandering day after day from place to place, at last one evening, He came near the grove where those five ascetics were staying. This grove was called the "Deer Park".

They saw Him coming towards them and one said to another, "Look yonder! There is that ascetic Gotama coming here -- a luxury-loving fellow who gave up fasting and fell back into a life of ease and comfort. Don't let us speak to Him! Don't let us show Him any respect! Let nobody go and offer to take His bowl or His extra robe from Him. We'll just leave a mat there for Him to sit on if He wants to, and if He doesn't want, He can stand. Who is going to attend on a good-for-nothing ascetic like Him!"

However, as the Buddha came nearer and nearer, they began to notice that somehow He was not the same as He used to be in the days when they had

lived with Him and studied under Him. Now there was something about Him, something noble and majestic such as they had never seen before.

And almost in spite of themselves, before they well knew what they were doing, they had forgotten all they had just agreed on as to how they were going to receive Him. And one was hastening forward to meet him and respectfully taking His bowl and robe from Him, another busily preparing a seat for Him while the third hurried off and brought Him water to wash His feet.

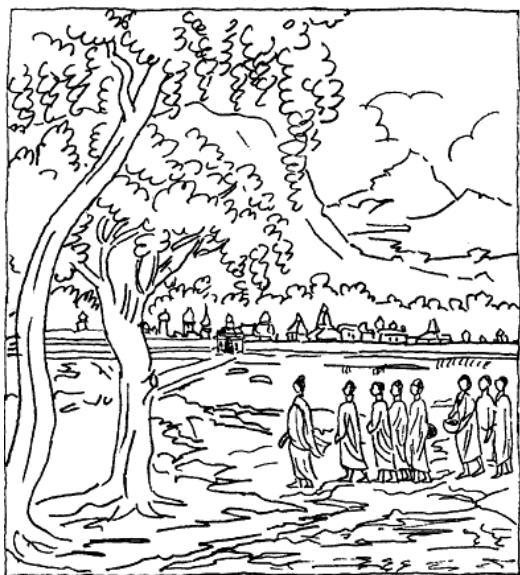
After He had taken the seat, the Buddha spoke to them and said: "Listen, ascetics. I have found the way to deathlessness. Let me tell you. Let me teach you. And if you listen and learn and practice as I tell you, very soon you will know for yourselves, not in some future life, but here and now in this present lifetime that what I say is true. You will realise for yourselves the state that is beyond all living and death."

Naturally, the five ascetics were very much astonished to hear their old master and teacher talking like this. They had seen Him giving up His hard life of fasting, they had seen Him stop from all efforts to find the Truth, and here He was actually coming to them and telling them that He had found the Truth! They simply did not believe Him; and they told Him so.

"Why, friend Gotama," said they, "when we were living with you, you practiced all sorts of stern bodily mortifications such as were practiced by no other ascetic we ever heard of in the whole of India, and that was why we took you for our master and teacher. Yet with all you did, you never found out the Truth you wanted to find. How is it possible you can have found it now when you are living a life of luxury, have ceased from striving, and have turned to live in ease and comfort?"

But the Buddha replied, "You are mistaken, ascetics. I have not given up all efforts. I am not living a life of self-indulgence and idle comfort and ease. Listen to me. I really have attained supreme knowledge and insight. And I can teach it to you so that you also may attain it and possess it for yourselves."

When the five monks were willing to listen to Him, He delivered His first sermon to these five ascetics. Here in this sermon, the Buddha advised his followers to avoid two extremes such as self-indulgence and self-torture, and to practice his teachings. He also advised them to understand the four Noble Truths and to practice the Noble Path, or to lead a Buddhist way of life.



19. RETURNING HOME

When King Suddhodana came to know that the Buddha was preaching in Rajagaha, he sent nine messengers, one after another, inviting him to come to Kapilavastu. All the messengers became monks. The Buddha's teachings were so appealing to them that they wished to listen to more of his teachings, and they forgot to convey the King's message. When the Buddha did not come, the King sent Kaludayi, who was a playmate of the Buddha, to invite the Buddha. Then only the Buddha received the message and agreed to go to the palace.

When the people of Kapilavastu came to know that the Buddha had come to their city, all of them flocked to the city to see the Buddha, and Prince Siddhartha's own relatives said, "He is our younger brother, our nephew, our grandson." They asked their younger ones, "You go forward and respect him. We will sit behind you."

The next day, He took his begging bowl and went from door to door asking for food. The King was very annoyed when he saw his son begging in the street. He ran to Him and said, "Why do you disgrace me, my son? Why do you ruin me like this? Why don't you take food in the palace? Is it proper for you to beg food in this very city where you used to travel in golden sedan chairs? Why do you put me to shame, my dear son?"

"I am not putting you to shame, O Great King, this is our custom," said the Buddha calmly.

"How can it be? Nobody in our family had ever to beg like this. How can you say 'It is our custom'?"

"O Great King, that is not the custom of your royal family. But it is the custom of the Buddhas. All the former Buddhas have lived by receiving their food like this." However, when the king begged Him to take food in the palace, the Buddha went into the palace to take food.

20. PRINCESS YASODHARA

When the Buddha had taken His meal, all who knew him as Prince Siddhartha except Yasodhara came to talk and respect Him. All of them were still surprised but were very happy to see their beloved prince now in an orange coloured robe, respected by everybody, loved and worshipped by everybody.

But Yasodhara was in her room thinking, "Prince Siddhartha is now an Enlightened One - a Buddha. He now belongs to the line of Buddhas. Is it right for me to go to him? He does not and cannot need me. Is it right for me to go to him? I think it is better to wait and see. If he comes here, I will pay him the respect he deserves."

After a while, the Buddha asked, "Where is Yasodhara?"

"She is in her room," said His father.

"Come, let us go there," said the Buddha and giving His bowl to the king went to her room. As He entered the room the Buddha said, "Let her pay me respect as she likes. Say nothing."

When Yasodhara knew that the Buddha was coming to her room, she ordered her servant girls to wear yellow robes and to welcome Him. And as the Buddha entered her room and before He took His

seat, she came quickly to Him and holding His ankles, placed her head on His feet and cried and cried until His feet were wet with her tears. The Buddha kept quiet and nobody stopped her until she was very tired of crying. Then she cleaned the Buddha's feet and sat down respectfully.

When she had sat down, her father-in-law, King Suddhodana said: "Lord, when my daughter-in-law heard that you were wearing yellow robes, she also robed herself in yellow; when she heard that you were taking one meal a day, she also did the same: when she heard that you had given up lofty couches, she lay on a low couch; when she heard that you had given up garlands and scents, she also gave them up; when her relatives sent messages to say that they would maintain her, she would not even look at anyone. So virtuous was my daughter-in-law."

"Not only in this last birth O King, but in a previous birth, too, she protected me and was devoted and faithful to me," said the Buddha and told him the story of the Candakinnara Jataka - one of the previous Birth Stories.

21. PRINCE RAHULA

On the day the Prince left the palace, Rahula was born and now he was seven years old. He was brought up by his mother and grandfather. On the seventh day after His homecoming, Princess Yasodhara gaily dressed up young Rahula. Then she pointed to the Buddha who was then having His meal, said to Rahula, "Darling, can you tell me who is that? "

"He is the Buddha, mother," said Rahula.

The mother's eyes were filled with tears and she said, "Darling, that golden coloured ascetic, looking like Brahma, surrounded by twenty thousand ascetics was your father, and He had great property. Since He left home, we do not know what has happened to it. Go up to him and ask for your presents and say, "Father, I am the prince. When I become the king, I will be a king of kings. I want property, for the son is the owner of what belongs to the father."

Innocent Rahula came to the Buddha, held one of His fingers, looked up at His face and telling Him all that his mother had asked him to say, said, "Father, even your shadow is pleasing to me."

After the meal, the Buddha left the palace and Rahula followed Him, saying, "Give me my

inheritance, I am going to be the king; I want wealth; you have plenty of them; please father, give me my inheritance." Nobody tried to stop him. Nor even the Buddha stopped him following Him. Coming to the park the Buddha thought, "He desires his father's wealth, but this goes with the world and is full of trouble. I shall instead give him the sevenfold noble wealth which I received at the foot of the Bodhi tree, and make him an owner of an excellent inheritance."

When they came to the temple, the Buddha asked one of His pupils, Sariputta, to make Rahula a monk.

King Suddhodana was deeply grieved to hear of his beloved grandson becoming a monk. He went to the Buddha and very respectfully told Him not to ordain (making a monk) any one without the permission of the parents. He said, "When you left home it made me very, very sad and painful. When Nanda left home my heart began to ache and I was very sad and unhappy. Then I began to concentrate my love on Rahula, my grandson and loved him more than anyone else. Now you have brought him here and ordained him. I am very sorry and most unhappy about this. Please don't ordain anybody hereafter without the permission of his parents."

The Buddha agreed and never ordained anybody after that without the parents' permission.

22. THE LAST DAYS OF THE BUDDHA

Many incidents in the life of the Buddha occurring after His 55th year were recorded without an exact indication of the year in which they happened. However, the incidents occurring in His eightieth year were placed in that year because they were recorded in the Maha Parinibbana Sutta.

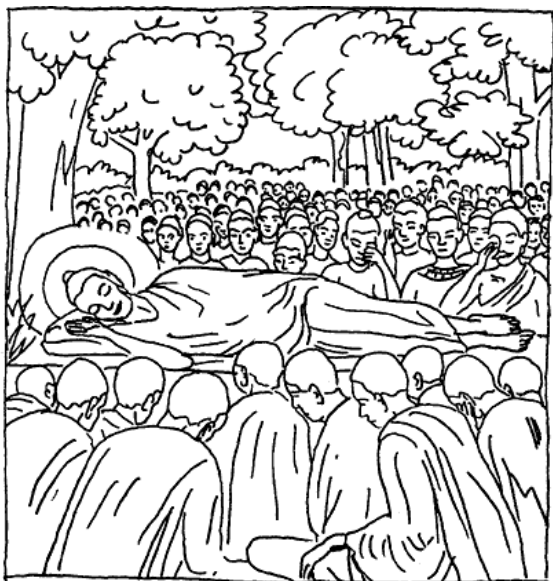
When the Buddha reached His eightieth year, He felt that His days in this world were coming to an end. Although He had suffered the sicknesses and effects of old age like any other man, He was different from an extraordinary man. With His mental powers developed through advanced mental training, He was able to overcome certain painful feelings of the body. His mind was always sparkling like a radiant diamond, even though His body was beginning to weaken.

In this last year of His life, He decided to spend His last days in the peaceful and simple surroundings of Kusinara, a small village in northern India. He preferred to leave behind Him the large and prosperous cities such as Rajagaha and Savatthi and their crowds, their merchants and kings. The starting point of His journey was Rajagaha, the capital of Magadha. He journeyed on foot, accompanied by Venerable Ananda and many disciples, going through many cities and villages.

By this time, Venerable Rahula and Yasodhara had already passed away, and so had the Buddha's two chief disciples, Moggallana and Sariputta. During the travels, the Buddha's thoughts turned to the welfare of the Order of Monks. Many of His sermons were concerned with advising on how the monks should behave to ensure that the Order would carry on after His death.

He reminded His disciples to practice all the truths that He had taught them. One sermon reminded the disciples to practice the 37 Factors of Enlightenment. Another sermon was on the four ways to check whether a teaching was the teaching of the Buddha or not, by comparing them with the Vinaya (the disciplinary rules for the Order) and the Suttas (the sermons of the Buddha).

There was one sermon which the Buddha gave again and again during the many stops in His last journey. It was a sermon on the fruits of following the three divisions of the Noble Eightfold Path: morality, concentration and wisdom which would help His disciples to put an end to all sufferings.



23. THE BUDDHA'S FINAL WORDS OF ADVICE

The Buddha spoke to Ananda, "It may be, Ananda, that some of you will say, without the Buddha, the Sublime Teacher, there is no Teacher for us. No, Ananda, you should not think in this way. Whatever Doctrine and Discipline taught and made known by me will be your Teacher when I am gone." Then the Buddha, addressing the other monks said, "If any amongst you has any doubts as to the Buddha, the Teaching or the Order of Monks, ask me now so that

afterwards, you may have cause to regret that you did not ask me while I am still with you."

But none of the monks said anything. None had any questions, and all of them were silent. Then the Buddha said, "Perhaps it may be out of respect for the Teacher, that you do not question me. Let a friend, O disciples, tell it to another friend." Still the disciples remained silent.

Then Ananda spoke to the Buddha, "It is wonderful. It is marvelous, Lord! I do believe that in all this great company of monks, there is not a single one who has doubts or questions about the Buddha, the Teaching or the Order of Monks, or the Path and the method of training and conduct."

Then the Buddha addressed all the monks once more, and these were the very last words He spoke: "Behold, O monks, this is my last advice to you. All component things in this world are changeable. They are not lasting. Work hard to gain your own salvation." He passed into Nibbana leaving nothing whatever behind that can cause rebirth again in this or any other world. The passing away of the Buddha occurred in 543 BC on a Vesak full moon day.

OTHER STORIES



24. PATACHARA

During the Buddha's lifetime there was a rich man who had a charming daughter called Patachara. Her parents loved her so much that they kept her in the seventh storey of their mansion and did not let her go anywhere.

When she was sixteen, Patachara's parents made arrangements for her to marry the son of another wealthy man. But she had already fallen in love with her pageboy and wanted to be with him.

Just before the wedding, early in the morning, Patachara dressed up like a servant and slipped out of the mansion. She met her pageboy at an arranged place and they ran away together.

The couple travelled to a faraway place and were married. After some time Patachara was ready to give birth to their child. "Here I have no one to help me," she said to her beloved husband, "but a mother and father always have a soft spot in their heart for their child. Please take me to my parents' house so I may give birth to our child."

But her husband said, "My darling, what are you saying? If your mother and father were to see me they would torture me to death. It is out of the question for me to go." She begged him over and over again and each time he refused to go.

One day, when her husband was away, Patachara went to her neighbours and told them, "If my husband asks you where I have gone, tell him that I have gone home to my parents." When he came home to find Patachara missing, her husband ran after her and soon caught up, begging her to return home. She began to refuse but right then her birth pains started and she soon gave birth to a son. She thought, "There is no point in going to my parents' home now," and returned home with her husband.

After some time she was ready to give birth to her

second child and left for her parents' home again while her husband was at work. Again her husband came after her and begged her to return with him but she refused.

While this was happening a fearful storm arose. Patachara told her husband, "Dear, my birth pains have come upon me. I cannot stand it, please find me a place to shelter from this storm."

Her husband took his axe and went here and there in the heavy rain, looking for branches and leaves to make a shelter. Seeing a bush growing on an anthill he went to chop it down. As he did so a poisonous snake slithered out and bit his hand, killing him immediately.

As Patachara waited for her husband, her pains became more and more severe and soon she gave birth to another son. Weak, cold and wet, she could do nothing more than place her children to her bosom, curl into the ground and wait out the night, worrying desperately after her husband and sheltering as best she could.

Early the next morning, with the newborn on her hip and holding the hand of the other child, Patachara went along the path her husband had taken and eventually found him lying dead. "All because of me my husband died on the road," she cried.

After a while she continued walking along the path until she came to the river Acirawati, which was flooded from the storm. Since she felt weak from the previous night, she could not carry both children together. Patachara placed the older boy on the bank and carried the younger one across the river. She then put the baby on a bed of leaves and returned for the older child.

Hardly had she come to midstream when a hawk came down from the sky and swooped off with the young child. Patachara saw the hawk and screamed in a loud voice, "Su! Su!" When he heard her voice across the water the older boy thought, "Mother is calling me." And, in a hurry to get to her, he slipped down the bank and was swept away by the river.

Now Patachara became very distressed and cried and cried, saying, "One of my sons has been carried away by a hawk, the other swept away by the river, and by the roadside my husband lies dead." She went off weeping until she met a man and asked him, "Sir, where do you live?"

"In Savatthi," he replied.

"In the city of Savatthi in such and such a street lives such and such a family. Do you know them, Sir?"

"Yes, my good Lady, but don't ask me about that family. Ask me about another family you know."

"Good Sir, I know only that family. Please tell me about them," said she.

"Since you insist, I cannot hide the truth," said the man. "In the heavy rains last night, the family's house collapsed, killing all of them."

"Oh no!" cried Patachara.

"Yes, can you see that fire over there?" he asked, pointing to some flames. "That is their funeral fire."

No sooner had Patachara heard this than she fell on the ground, rolling to and fro with grief. Some villagers came and took her to the Jetavana monastery, where the Buddha was teaching. The Buddha asked some ladies to wash her, clothe her and give her food, and then he consoled her in a most sweet and wonderful voice. When she recovered her senses, and having gained insight into her experiences, Patachara begged the Buddha to ordain her. Thus Patachara became a nun.



पताचारा

भगवान् बुद्धया इलय् श्रावस्ती धागु शहरय् तःधंम्ह साहु छम्ह दु । वया पताचारा नां दुम्ह बांलाम्ह म्थ्याय् छम्ह दु । मांबौया तसकं यःम्ह जूगुलिं पताचारायात गनं मछ्वसे न्हय्तजालय् तयातइगु जुल । पताचारा भिंखुदँ दुबलय् वयात छम्ह तःधंम्ह साहुया काय्लिसे व्याहा यानाविइत तयार यात । तर पताचाराया धासा छैय् तयातःम्ह च्यः हे यःगु जुयाच्चन । व्याहा जुइ न्ह्यः पताचारा भ्वातिया लं फिना सुथ न्हापां सुनानं मसीक छैनं पिहां वन, अले वया मिजं नापलाना इपिं निम्हं बिस्युं वन । इपिं छगू तापाःगु थासय् वना व्याहा यात, अले अन हे च्वनाछवत ।

छुं दँ लिपा पताचाराया मचा बुइगु ई जुल । अले वं भाःतयात धाल - 'थन जितः स्वइपिं मदु, उकिं जिगु थःछैय् यंकाबिउ ।'

वया भाःत अजूचाया धाल - 'छं थ्व छु धयागु ? छिमिगु छैय् वनकि ला जितः स्याइ । जि वने मखु ।'

छन्हु भाःत पिहां वनाच्चंबलय् पताचारां वया जःलाखःलायात धाल - 'जिमि भाःतं न्यंसा जि थःछैय् वन धका धयाबिउ ।' अले व लँय् वन । लिपा पताचाराया भाःतं सिउबलय् वयात लँय् लिलाक वल । भाःतं लिहां वनेनु धासां पताचारां खँ मन्यं । उबलय् हे वया प्वाः स्यात व काय् छम्ह बुल । आः थःछैय् वना ज्या मदु धका इपिं नकतिनि बूम्ह मचा बुया थःगु थासय् लिहां वन ।

छुं दँ लिपा पताचाराया हानं मचा बुइगु ई जुल । थुबल्य् नं भाःत पिहां वनाच्चंबल्य् थःछेंय् वनेत लँय् वन । न्हापाथें हे वया भाःत लँय् लिलाक वल, तर पताचारा लिहां वनेत माने मजू । थुबल्य् तच्चकं वाःफय् वल । पताचारां वया भाःतयात धाल - 'जितः तसकं प्वाः स्यात । च्वनेत थाय् छगू दयेकाबिउ ।'

वया भाःत पा ज्वना सिमाकचा पालेत जंगलय् वन । सिमाचा छमा पालाच्चंबल्य् सर्प छम्ह स्वाल्ल पिहां वया वयात न्यानाबिल । पताचाराया भाःत अनंतुं सित ।

उखे भाःत मवनि धका पताचारा पियाच्चन । पिपिउं हे काय् छम्ह बुल । तसकं वा वयाच्चंगुलिं मस्त निम्हेसितं वां मदायेक थःगु म्हं तपुया चच्छि अथे हे च्वनाच्चन । कन्हय् सुथय् न्हापां नकतिनि बुम्ह मचायात छपा ल्हातं बुसे, तःधिकम्ह काय्यात मेगु ल्हातं ज्वँसे, पताचारा वया भाःतयात माःवन । लँय् सिथय् भाःत सिनाच्चंगु खंबलय् 'जिं याना जिमि भाःत सित' धका ह्वांय ह्वांय खल ।

अर्नालि पताचारा मस्त निम्हं ज्वनाः थःछेंय् वने धका श्रावस्ती शहर पाखे वन । वँवं खुसिइ थ्यन । तसकं कमजोर जुयाच्चंगुलिं मस्त निम्हं बुयावने फइमखु धका बिचाः यात । उकिं तःधिकम्ह काय्यात खुसि सिथय् त्वताथका चिधिकम्ह काय् बुया खुसि छित । उखे थ्यंका मचायात बँय् थ्यना तःधिकम्ह काय् कायेत लिहां वन ।

खुसि दथुइ थ्यंका लिफः स्वबलय् बँय् थ्यनाथकूम्ह मचायात इमां दायायंकूगु खन । इमायात ख्यानाछ्वयेत

पताचारा ल्हाः संका चिल्लाय् दना हाल । मांम्ह ल्हाः संकाः
हालाच्वंगु खना खुसि सिथय् पियाच्वंम्ह काय्न् 'जितः वा
धागु जुइ' धका मतिइ तल । अले व खुसिइ दुहां वन ।
खुसि तसकं बाःवयाच्वंगुलिं वयात छत्थुं चुइकायंकल ।

पताचारा पल्लिं कुतुंवम्ह थें जुल । 'छम्ह काय्यात इमां
दायायंकल, मेम्ह काय्यात खुसिं चुइकायंकल, जिमि भाःत
लँय् सिथय् सिनाच्वंगु दु ।' - धका ख्वख्वं पताचारा
श्रावस्ती पाखे वन । लँय् छम्ह लँजुवा नापलायेवं वयाके
श्रावस्तीइ च्वंपिं थः मांबौया बारे न्यन ।

अले व मनुखं धाल - 'म्हिगः वाफय् ववलय् इमिगु छें दुना
इपिं फुक्क सित । हुंकन मि च्यानाच्वंगु खं ला ? इमिगु सी
उयाच्वंगु वहे खः ।'

थ्व खँ न्यनेवं पताचारा उइं थें जुल । बँय् ग्वारा ग्वारा
तुला ख्वयाच्वन । लल्लिं त्वया उखें थुखें पात्रा पात्रा
जुयाच्वन । अले गामय् च्वंपिं मनूतय्सं वयात जेतवन
विहारय् भगवान बुद्धया थाय् व्वनायंकल । भगवान बुद्धं
पताचारायात नायुगु सलं ह्ययेका उपदेश बियाबिज्यात ।
पताचारा होशय् वल । अन हे विहारय् च्वना भगवान
बुद्धयागु उपदेश न्यनेगु यानाच्वन । लिपा पताचारा भिक्षुणी
जुयावन ।

भाय् हिउम्ह कमल रत्न तुलाधर



25. ANGULIMALA THE BANDIT

Angulimala was the son of the adviser to the King of Kosala. His father's name was Bhaggawa and mother's name was Mantani. His real name was Ahinsaka. When he was born, all the weapons in the country shone very brightly by themselves. The king was very frightened and the next morning he called his adviser to find out the reason why the weapons were shining. The adviser said, "My wife has given birth to a son, Your Majesty."

"Then why do the weapons shine in this manner?"

asked the king. "Your majesty, my son will be a bandit, a wonderful bandit."

"Will he rob alone or with a gang?" asked the king.

"He will be single-handed, your majesty," said the father.

"However, why don't we kill him now?" asked the king.

"As he will be alone we shall be able to catch him red-handed," said the father.

When Ahinsaka was old enough to go to school, his father sent him to a school in Takka Sila. Ahinsaka was the strongest, brightest and most obedient child in the whole school. Other children became envious of him. They began to back-bite to the teacher and made him hate Ahinsaka. And when he had finished his education, the teacher told him, "Now as you have finished your studies here, you must pay me my tuition fee before you leave this school."

"How much should I pay you, Sir?" asked Ahinsaka.

"You don't have to pay me in cash. Bring me one thousand right-hand human fingers," said the teacher. Although it was a most difficult thing for him to do, Ahinsaka promised to bring them and got ready to go when his teacher called him back and

said, "Remember not to bring two right-hand human fingers from the same person," because he expected that Ahinsaka would bring only one and then he could punish him.

Ahinsaka had never harmed anybody before. He did not know how to cut people's fingers. However, he had to obey the teacher, and taking a sword in his hand, off he went until he reached the country called Kosala where King Bhaggawa was ruling. Hiding near a jungle highway, he waited for passersby, and whenever he met a person he rushed at him, killed him, cut a finger from his right hand and hung it on a tree until vultures and crows had eaten its flesh leaving bones. Then he made a garland of such finger bones, and was therefore known as Angulimala (Anguli=fingers; mala=garland).

Now he became most cruel, bloody-handed, unkind and killing daily whoever he met. Then people began to go in groups of three, four, eight, ten, twenty, thirty and so on. But as soon as they heard "I am Angulimala. Don't run!" they all began to shiver, tremble and could not run any farther. Then Angulimala killed them and cut one finger from each of them. Then people gave up that highway.

Angulimala went to another district and began to kill again. Then King Kosala arranged a strong army to go and capture the bandit. His mother, Mantani, heard of the king's preparation and she was very

worried. She told her husband, "Dear, our son has become a bandit. The king himself is preparing a big army to kill our son. Can you go and stop him?"

"Darling, he is very fierce now. He may have changed completely, and if I go there he may even kill me. I do not want to get killed." But the mother was very soft-hearted and kind and loved the son more than she loved herself. She thought, "I must go to the jungle myself to save my son." She took some provisions and set out for the jungle.

Now Angulimala had killed 999 people. He had spent months and months in the jungle without any proper food, sleep, bath or clothes. His whole body stank. He hated that life and wanted to live a decent life. However, he had to kill only one person. He thought, "Today, even if my own mother comes, I will kill her and cut off a finger to complete one thousand fingers."

Now the same day early in the morning, the Buddha looked round the world to find out whether or not there was anybody whom He could help. He saw that Angulimala had determined to kill his own mother because he was fed up of killing and wanted to become a decent man once again. "I must save him, his mother and other people," thought the Buddha, and taking His begging bowl, went towards the jungle where Angulimala's mother had gone alone before Him.

Overtaking her, the Buddha went along the path. The villagers seeing him said, "Monk, don't go that way. Monk, don't go. There is a murderer in this jungle. His name is Angulimala. He has killed hundreds of people. He is cruel, wicked, unkind and may kill even you. He has no respect for anybody. So many people have already left their homes in this village and even we are leaving our homes today. He may come to this village even today. Please, if you want to live, don't go there. Return home immediately." Three times they advised Him in this way and asked Him to return. But the Buddha continued, thanking them for their kind advice.

Now Angulimala's mother entered the jungle. Angulimala saw her coming and thought, "Ah! Poor lady! She comes alone. I pity her but it cannot be helped. I must keep my word. I must kill her." So he took the sword and ran towards her. All of a sudden the Buddha appeared between Angulimala and his mother.

Then Angulimala thought, "It is very good that this ascetic comes before my mother. Why should I kill my mother? I will leave her alone, kill this monk and cut off a finger from him," and with a sword, up he ran towards the Buddha. The Buddha walked slowly before him as usual thinking, "Let this young man see me running."

So Angulimala ran and ran and ran towards the

Buddha, but he could not catch up with Him. He was gasping for breath and his body was fully wet with sweat. So tired was he that every joint of his legs began to ache. He became so weak that he could not run any farther. Then he thought, "Before I used to catch running elephants, horses, chariots, deer or any other animal that ran very fast and never I felt tired like this. But today how wonderful! How marvelous! I cannot catch this monk!" Then he shouted at the Buddha, "Stop! Stand still, stand still, monk!"

"I stand still, Angulimala! Do you also stand still?" said the Buddha.

Angulimala could not understand the meaning of the Buddha's saying and thought: "The Buddhist monks do not tell lies. This monk while running faster than me says he stands still. I also feel unusually weak. There must be some meaning in his saying." Then he asked the Buddha, "How can you say you stand still while running faster than me?"

"I stand still Angulimala evermore; for I am merciful to all living beings. But you are merciless to living beings. Therefore I stand still and you stand not still."

Angulimala was very pleased with the Buddha, and throwing away his sword knelt before the Buddha. The Buddha blessed him and took him to the temple. Then He ordained him there. His mother also was

very surprised that the Buddha had made him a good man within a minute.

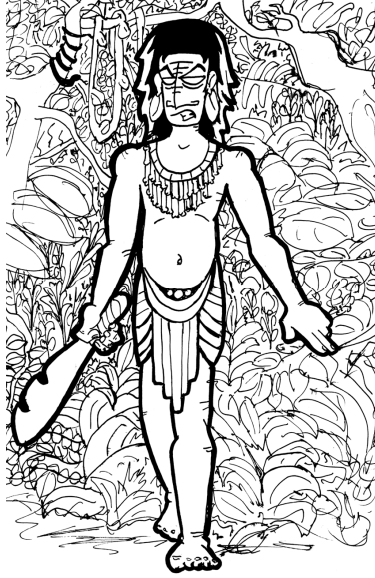
The king, before leaving for the jungle to catch Angulimala, wanted to get the Buddha's blessing. So he went to the temple with five hundred horses and five hundred soldiers to see Him. Then the Buddha asked him: "What is it that troubles you, mighty king? Is King Bimbisara coming to fight with you or the prince of Licchavi, or is it some other royal trouble?"

"No, reverend Sir, there is a most fierce robber named Angulimala in my kingdom, I am going to catch him," said the king.

"But mighty king, suppose you were to see Angulimala with his head shaven, wearing yellow robes, having left that robber's life, and stopped killing, what then should you do to him?"

"I will worship him then," said the king. Then the Buddha called Angulimala. As soon as he came out of the room, all the soldiers except the king ran away. The Buddha stopped all of them and preached the Dhamma to all of them.





अंगुलिमाल व कर्म विपाक

थौं सिबें २,५०० दँ न्ह्यःया खँ । शाक्यमुनि गौतम बुद्धया
 इलय् छगू जंगलय् तसकं ग्यानापुम्ह मनू छम्ह दु गुम्हसिया
 मिखा ह्याउँसे च्वना ग्वःग्वःला, दाहि ताताः हाकः, ग्वाय्
 फिं फिं, म्ह नं तःग्वारा तःधिकः । न्ह्याबलें थःगु ल्हातिइ
 तलवार ज्वनाः उगु जंगलया लँपुं वःपिं मनूत स्यानाः वयागु
 ल्हाः पतिं ध्यना माः हनाः क्वखायातइ । अथे जुया वयात
 सकस्यां अंगुलिमाल डाकु धायेगु यात ।

छन्हु सुथय् भगवान् बुद्ध ध्यानय् च्वना बिज्यासैं मैत्रीचित्त

तयाः दिव्यदृष्टीं स्वयाः बिज्याः बलय् छम्ह पथभ्रष्ट जुया
कुमार्गय् वनाच्चंम्ह अंगुलिमालयात खंका बिज्यात । अले
वयात मैत्रीभावं सुमार्गय् हयेगु क्वःछिनाः वइत बोध यायेत
वहे लँपुइ बिज्यात ।

थःगु न्ह्योने चीवर वस्त्र फिनाः गुलुपाः ल्हातिइ तयाः
वनाच्चंम्ह मनू खनाः अंगुलिमाल लय्ताल - 'थ्व मनू यात
स्यानाः पतिं ध्यनेफत धाःसा जिगु द्वःछि पतिंया म्हागस
पूर्वनीगु जुल' धकाः व तथागतयात लिलाकेत ब्वाय् ब्वाय्
वन । तर न्ह्याक्वहे ब्वाय् वंसां तथागतयात लिलाके धाःसा
मफु । तथागत धाःसा थःगुहे मतापय् बुलुहुं न्ह्यःन्ह्यः
बिज्यानाच्चन । अंगुलिमाल लिउने न्ह्याक्वहे ब्वाय् वंसां
निम्हेसिया दथुइ उलिहे लँ तापाना च्वंगु दु ।

अंगुलिमाल थःगु बल दत्तले बः पिकया वसपोलयात लिलाके
धकाः ब्वाय् वंसां नापलाके मफुसेलि आखिरय् त्यानुया व
लँय्सं थचक्क हे फ्यतुत । थः अपाय्सकं ब्वाय् वनानं
लिलाके मफुगुलिं अजू नं चाल । वं त्यानुया थःम्हं ल्हातिइ
ज्वनातःगु तलवार बँय् तयाः ल्हाः निपां न्हकुइ तयाः मिखा
तिसिना छचं थःगु तुतिया पुलिइ दिकाः च्वनाच्चन । वयाके
धस्वायेगु तकं आंट मन्त ।

थुबलय् - 'वत्स, छ छाय् थपाय्सकं विवेकहिन जुयाः
कुमार्गय् वनाच्चना?' धकाः नाइसेच्च्वंगु यइपुसे च्वंगु सः
न्हाय्पनय् सिचुक दुहाँ वनेवं अंगुलिमालं पुलुक्क मिखा
कनास्वत । थःगु न्ह्यःनेसं शान्तभावं वहे चीवर पुना पात्र
ज्वना तःम्ह मनू दनाच्च्वंगु खन । वसपोलया मैत्री भावनाया
प्रभावं अंगुलिमालया म्हा याउँसे च्वनावल ।

अले वं मत्ती तल कि थ्व साधारणम्ह व्यक्ति मखु । छम्ह अवश्य देवता तुल्यम्ह जुइमाः । थ्वयात हत्या यायेगु बिचाः त्याग यायेमाः । थ्वया न्ह्यःने नम्र जुइमाली । 'हत्या व हिंसां सुंयागु भिं जुइ मखु । थ्व मानवताया चिं मखु । हत्या व हिंसा दुःख व कष्ट जक न्ह्यज्याकी । छ गुरुकुलय् शिक्षा कयाच्चंम्हस्यां दया माया सद्भाव गथे मथूगु ? छंके पूर्व जन्मया बांलागु संस्कार दुम्ह खः उकिं छ हिलावने फुनि ।'

भगवानया शिष्ट बचन न्यना अजूचाया त्वालांहां स्वयाच्चंम्ह अंगुलिमालयात भगवान शास्तां हाकनं न्वाना बिज्यात - 'मिं मियात स्याये फइ मखु, लः हे माः । अथेहे वैरभावं वैरभाव तनीमखु, मैत्रीभावं जक वैर भावयात क्वत्यले फइ । उकिं छं हत्या हिंसा याना जुयेगु वैरभाव त्वःताः माया दया करुणा तया सकल प्राणीपिन्त भिं यायेगु स्व, छंगु कल्याण जुइ ।' शास्ताया सुबचनयात छं थुइके मफया त्वालांहां स्वयाच्चंम्ह अंगुलिमालयात खँ थुइकेत तथागतं उजं बिया बिज्यातकि - 'वत्स, छं हुकन च्वंगु सिमाया सिमाकचा छकचा कया हिं ।'

शास्ता धया बिज्याथें अंगुलिमाल बिस्तारं दनावनाः तलवारं सिमा कचा छकचा पालाः ज्वनावसें तथागतया न्ह्यःनेसं तयाबिल । अबलय् हाकनं शास्तां धया बिज्यातकि - 'आः थ्व सिमा कचायात हानं अन हे न्हापाथें स्वाना वा ।'

तथागतया थ्व खँ न्यनाः अंगुलिमाल छभाः अजू चायाखतं नुवात - 'थ्व गथे संभव जुइ ? थ्व जुइहे फइ मखु ।'

थबलय् तथागतं अंगुलिमालयात बोध यासें धयाबिज्यात -

‘वत्स, छं सत्य खँ थुइकल, गथे छक्कः त्वाथले धुनकि व सिमा कचा हानं स्वाये फइ मखु, उकिं छं सुयातं हत्या याना म्वाके मफुगु खःसा, सुयातं हत्या यायेगु नं अधिकार मदु । छं यानाच्चंगु तःधंगु अपराध जुल । उकिया प्रायश्चित छं यायेहे माः ।’

थुकथं शास्तायागु अमृतमय वचनं वयात थःगु कुकृत्यया बोध जुल, पश्चातापं नुगलय् पुना ल्हाः निपां ख्वालय् त्वपुना - ‘जिं तःधंगु गलित याये धुन, जि पापी खः’ धाधां त्वाँय् त्वाँय् ख्वयाः थःम्हं छाया हत्या यायेगु ज्या याये माल धैगु खँ बुलुहुं कनाहल - ‘जिं न्हापानिसं हिंसा याना जुयाम्ह मनू मखु । जिगु नां अहिंसक खः । जिपिं ब्राह्मण परिवार साप हे चिमि, जिमि अबु भाग्य ब्राह्मण न्हापा हे मदुगु हुनिं दुःख सिया जिमि मां मैत्रायनी ब्राह्मनी नं उखें थुखें ज्या सनाः जितः ब्वलंकल । जितः न्हय्दं दुबलय् शिक्षा कायेत गुरुकुलय् छवयाबिल । अन सापहे कुतः याना गुरयात खुशि यानाः शिक्षा पुवंका । शिक्षा आर्जन लिपा सकस्यां छें लिहाँ वनेत गुरु गुरुमांपिन्त फुथें चाःथें गुरुदक्षिणा बियाः विदा कयावन । तर जिके अथे बिइगु छुं हे मदुसेलि गुरु गुरुमांपिंके अथें विदा कयाः छें लिहां वया । छें थ्यंकाः मामं ‘अथे गुरु दक्षिणा मबिउसें अथें लिहाँ वल धाःसा शिक्षा पूवनि मखु, दइबलय् बिइगुकथं यानाः लिहां वा’ धकाः लित छवयाबिल ।

‘आश्रमय् थ्यंबलय् गुरु मदिइ, गुरुमां जक दिइ जिमि मामं कनाहःगु खँ कना । गुरुमानं ‘गुरु पिहाँ बिज्याना च्वन, भचा पियाच्च’ धयादिल । उकून्हु गुरु लिबाक्क लिहाँ बिज्यात ।

गुरु बिज्यायेवं जिं थःगु खँ तया, तर गुरुं 'छं थन शिक्षा कया च्वंबलय् जिमिगु साप हे सेवा याःगु दु, व सेवा हे छंगु गुरु दक्षिणा जुल, मेगु छुं म्वाल' धया बिज्यात । तर जि माने मजुसे जिदि याना 'जिं लिपा बिइ, न्ह्यागुसां छगू धया बिज्याहुं' धयाच्चना । तक्वःमछि म्वाल धालनं जि माने मजुयागुलिं गुरुं तं वयेकाः 'अथेसा द्वःछिम्ह मनूया पतिंया माः दयेका हजि' धकाः उजं जुल । वहे गुरुवचन पूर्वकेत जिं थथे मनू स्यायेगु यानागु खः ।'

अंगुलिमाल छम्ह भिंगु संस्कार दुम्ह मनू खयानं तंया भोक्कय् बिउगु आज्ञा पालना यायेत हे जक पथभ्रष्ट जूम्ह खः धैगु सिइकाः शास्तां न्यना बिज्यातकि 'छं उलिमछि मनूतय्गु हत्या याना मुंकूगु पतिंया माः गुरुं धाथें स्वीकार याइला ? व छुं यायेत ज्याख्यलय् दुगु वस्तु ला मखु ।'

भगवान बुद्धया उजोगु तर्कपूर्ण न्ह्यसलं अंगुलिमाल अकमक जुल । लिपा वं बिचाः याना थुइकल कि व तःधंगु हे जघन्य अपराध यायेलात, उकिया प्रायश्चित नं स्वयं हे यायेमाली । उकिं व तथागत समक्ष प्राथना यासे धाल - 'प्रभु, जिं मसिसें तःधंगु अपराध याये धुन । थुकियात जगतं क्षमा बिइ मबिइ जिं मसिउ, अथेसां जिं थुकिया क्षमा प्राप्तिया नितिं न्ह्याथेज्यागु ज्या यायेत नं तयार दु । जि थनि निसें थजागु अपराधया ज्यायात पूर्ण रुपं त्याग यानाः छःपिनिगु शरणय् वया । जित छःपिसं अबोध भाःपाः शिष्य स्वीकार याना बिज्याहुं ।'

वयागु बिन्तिभावयात स्वीकार यासैं शास्तां धया बिज्यात - 'न्हापां छं थःम्हं यानागु अपराधयात स्वीकार याःगु बांलात ।

आ: छं थःम्हं यानागु पाप मोचन यायेत छं सुसु ब्यक्तिपिन्त
हत्या यानागु खः अमिगु छेंय् छेंय् वना माफि फ्वना: वा ।
दुःख कष्ट अनुभव फःपिसं जक उकिया क्षमादान बिइफइ ।
छ थुकिइ सफल जुल धा:सा (शास्तां) बिचा: याना स्वये'
धया बिज्यात । 'अले जा छन्त दिक्षित याना: संघय् दुकायेगु
जुइ ।'

बुद्धया उजंकथं वं थःगु नगरय् वना: थःम्हं अपराध
यानापिनि छेंय् छेंय् वना: क्षमादान फ्वसें - 'जिं गुरु
दक्षिणाया नितिं अज्ञानतावस गुगु अपराध याना:
छिकपिं/छलपोलपिन्त दुःख बियेलात, उकिया नितिं दयातसें
जिगु अपराधयात क्षमा याना बियादिसँ' धका: ल्हा:
जोजलपा बिन्तिभाव या:वन । उगु भवलय् वयात गुलिस्यां
खुं डाकु धका: ब्व:विल सा गुलिसिनं ज्यानमारा धका:
दायाहल, गुलिस्यां वयागु न्ह्ये: वने ग्याना: तापाकं हे अप्पां
कयेका हल ।

अथेसां वं - 'थ्व जिगु कर्मया फल खः, थुकियात जिं सह
यायेमा:' धका: कुमिं सह याना थःगु कर्तव्य पूर्वकुसें
भगवान बुद्धया वचनयात पालना याना: वसपोल
च्वनाबिज्यागु आरामय् (विहार) म्ह छम्हं घा:पा: जुउगु
अवस्थाय् हि भः भः वयेका लिहां वल । उकुन्हु वयात
आराम याकुसें मा:गु वास: याके बिया लिपा बुद्धं वयात
करुणातसें थःगु बौद्ध शासनय् दिक्षित याना दुकायबिज्यात ।
बुद्ध शासनय् वयेधुंका: वयागु न्हूगु चोला हे हिउथें जुल ।
व शान्त स्वभावयाम्ह, दयावानम्ह, ध्यानिम्ह छम्ह योग्य
भिक्षु जुया: पिहांवल । लिपा बौद्धिक आचरणय् च्वना

लोकंत्वाना 'विश्वबन्धु' या नामं प्रख्यात जुसें छन्हु अर्हत
जुसें संसारचक्रं पार जुयाबिज्यात ।

थुकथं थःम्हं यानागु मखुगु कर्मयात थुइकाः लिपा अजागु
कुकर्मयात चतक्क त्याग यासें सद्दे जुया वनेगु यात । बुद्ध
धर्मय् न्हूगु हे जन्मकथं ल्याःकयातःगु दु । अपिं थ्वहे जुनी
नं न्हूगु अनुभव याये फु । थुकिया निंतिं प्रायश्चित्तया
भावना जक दयां मगाः उकिया फल प्रतिफलयानं सामना
यायेगु आंत साहास दयेमाः । सत्ययात थुइकाः दृढ संकल्प
यानावने फयेकेमाः । बुद्ध धर्मय् अज्ञानतावस जुउगु न्ह्याथें
जागु कर्म (कुकर्म) यात नं क्षमा दइ । जानाजानी याःगु
अपराधया कर्मफल धाःसा आःयागु जुनी मखुसा लिपाया
जुनी तकं भोग यायेहे माली । थुकियात हे कर्म विपाक
धाइ । कर्म विपाकं स्वयम बुद्धयात तकं त्वःतूगु मदु ।
कर्मभोगया सिलसिलाय् देवदत्तं कयेका हःगु लोहंयात थःगु
तुतिया म्हापतिनय् फयाकया बिज्यात ।

उत्तमराज शिलाकार

26. KISA GOTAMI

During Buddha's time, there lived a woman named Kisa Gotami. She married young and gave birth to a son. One day, the baby fell sick and died soon after. Kisa Gotami loved her son greatly and refused to believe that her son was dead. She carried the body of her son around her village, asking if there was anyone who could bring her son back to life. The villagers all saw that the son was already dead and there was nothing that could be done. They advised her to accept his death and make arrangements for the funeral.

In great grief, she fell upon her knees and clutched her son's body close to her body. She kept uttering for her son to wake up. A village elder took pity on her and suggested to her to consult the Buddha. "Kisa Gotami. We cannot help you. But you should go to the Buddha. Maybe he can bring your son back to life!"

Kisa Gotami was extremely excited upon hearing the elder's words. She immediately went to the Buddha and pleaded with him to bring her son back to life. "Kisa Gotami, I have a way to bring your son back to life."

"My Lord, I will do anything to bring my son back."

"If that is the case, then I need you to find me

something. Bring me a mustard seed, but it must be taken from a house where no one residing in the house has ever lost a family member. Bring this seed back to me and your son will come back to life.”

Having great faith in the Buddha’s promise, Kisa Gotami went from house to house, trying to find the mustard seed. At the first house, a young woman offered to give her some mustard seeds. But when Kisa Gotami asked if she had ever lost a family member to death, the young woman said her grandmother died a few months ago. Kisa Gotami thanked the young woman and explained why the mustard seeds did not fulfill the Buddha’s requirements.

She moved on to the second house. A husband died a few years. The third house lost an uncle, and the fourth house lost an aunt. She kept moving from house to house, but the answer was all the same – every house had lost a family member to death.

Kisa Gotami finally came to realise that there is no one in the world who had never lost a family member to death. She understood that death was inevitable and a natural part of life. Putting aside her grief, she buried her son in the forest. She then returned to the Buddha and became his follower.



किसा गौतमी

श्रावस्ती नगरया समाजय् तसकं चीमिगु कुलय् बूम्ह छम्ह मिसा मचा दु । वया नां गौतमी खः । व तसकं गंसिम्ह जूगुलिं वयात किसान गौतमी धका सःतेगु यात । वहे शहरया छगू तःमिगु कुलय् वया व्याहा जुल । तर धनीगु छैय् च्वनानं छुं सुख मदु । गरिबम्ह जूगुलिं वया भाःतया परिवारं वयात क्वह्यंका खँल्हाइगु जुल । वया परिवारं वयात तसकं हेपे याइगु जुल । मचा मदुगुलिं नं वयात नुगः स्याक्क खँ न्यंकीगु जुल ।

छुं दँ लिपा वया भाग्य हिल । छाया धासा वया प्वाथय् दत व काय् छम्ह बुल । काय् दुगुलिं न्हापा थें वयात थथितिपिंसं हेपे मयात । वयात माने यायेगु यानाहल । अयसां थ्व सुख ताउत तक ल्यना मच्चं । बुया निदँ स्वदँ मद्निबलय् हे काय् मन्त । किसान गौतमीं काय् सीगु सह याये मफुत । काय्यात सिथं यंकेत मनूत वबलय् वं

सीम्हयात थगु छातिइ घय्पुना थुकथं बिलाप यात - 'वासः यायेसम्ह वैद्य छम्हेसित सःतादिसँ ले, वं जिमि काय्यात म्वाकाबी ।'

वयागु थ्व उइंसू खंबलय् मनूतय् नुगः मछिन । अय्सां छु यायेगु ? सीधुंकूम्हेसित म्वाकेगु छुं वासः मदु । अले छम्ह दयावान मनूखं वयात थज्यागु सल्हा बिल - 'भगवान बुद्ध महाभिषक व महावैद्य खः । थ्व इलय् वसपोल जेतवन बिहारय् बिज्यानाच्वंगु दु । वसपोलया थाय् हुँ । सखे वसपोलं छुं वासः बिया बिज्याइ ला ।'

किसा गौतमीं थः मचायात छातिइ घय्पुना जेतवन बिहारय् ब्वावन । भगवान बुद्ध उबलय् धर्माशनय् च्वना उपदेश बिया बिज्यानाच्वंगु जुल । किसान गौतमी ख्वख्वं भगवान बुद्धया न्ह्यवने वना थः मचायात वसपोलया तुतिइ ग्वारातुइका थुकथं बिल्लि यात - 'भन्ते भगवान । थ्व मचायात म्वाका बिज्याहुँ । जिगु जीवनय् सहारा थ्वहे छम्ह जक खः ।'

भगवान बुद्ध धयाबिज्यात - 'शहरया छुनं छेँय् वना छम्हू तू कयाहति ।'

किसा गौतमी लय्ताल । भगवान बुद्ध वया मचायात म्वाकेत वासः दयेकेत तू कायेकेछवगु धका च्वन । व तू कायेत ब्वाय् वन । अले भगवान बुद्ध वयात थुइकाबिल - 'केहें मय्जु । छं उगु छेँय् तू कयाहयेमा गन सुनं छेँजःपिं सीगु मदु ।'

किसा गौतमीं हथाय् चाचां धाल - 'जिउ भगवान । जिं अज्यागु हे छैय् तू कयाहये ।'

किसा गौतमी शहरया गल्लि गल्लिइ, छैय् छैय् वना तू कावन । वयात तू बिइत मनूत खुशी जुया तयार जुल, तर अन 'परिवारय् सुं सीगु दु ला ?' धका न्यनिइवल्य सुनानं 'मदु' धाये मफु ।

थुकथं तू मावँवं न्हिछि जाल । किसान गौतमीयात तसकं त्यानुल । अले वं चायावल । वं थुइका काल, 'प्राणीपिं सकलें छन्हु सीमानि । सीम्वापिं सुनं मदु । थ्व प्राकृतिक सत्य थुइकाबिइत हे भगवान बुद्धं जितः सुनं मसीगु छैय् तू कायेकेछ्वगु जुल ।'

थ्व खँ थुइका किसान गौतमी थः मचाया सीम्हयात दीपय् त्वताथका भगवानया थाय् वन । न्हापाथें नुगः मछिना हथाय् चायाच्वंगु ख्वाः मजुइ धुंकूगु खना भगवान बुद्धं वयात धर्म उपदेश बिया बिज्यात । लिपा किसान गौतमी भिक्षुणी जुयावन ।

भाय् हिउम्ह कमल रत्न तुलाधर

IN MEMORIAM

मैत्री रत्न तुलाधरया लुमंतिइ देछा



**DEDICATED TO THE MEMORY OF
MAITRI RATNA TULADHAR
1957 - 2016**

We make a living from what we get
We make a life by what we give!!!

REMEMBERING MAITRI

The third son of Father Babu Ratna Tuladhar and Mother Devi Lani, Maitri Ratna Tuladhar was born on Tuesday, the 22nd of October, 1957. His parents, and later his elder brother, provided for his upbringing, education and the little needs he cared for.

Being the youngest, Maitri was his mother's boy, a disciplined family child, regular at school, at college - lightly shy but polished in his manners and behavior. Maitri idolized his eldest brother Mr. Sarbagya Ratna Tuladhar who was 21 years his senior. Sarbagya took on law as his profession, became a Senior Advocate and at one time was honored to become the Attorney General of Nepal. Sarbagya not only became the lifeline for his family but also a guiding beacon for his brothers to aspire, to struggle and to achieve. Sarbagya stands out as an emblem of brotherly love and duty. Maitri's second elder brother Mr. Ashok Ratna Tuladhar chose cinematography as his profession and was the man behind the camera for over half a dozen renowned and award winning Nepali movies.

Maitri chose to pursue his studies and career in commerce and management and while doing his

Bachelors, took up auditing with M/s Robson and Morrow – his first break. Accounting, auditing went hand in hand with his personality, honesty and management skills. In time, he was chosen to become the General Manager of International Trekking Nepal, “Intrek” for short, one of the leading trekking agencies that specialized in handling summit expeditions on Everest and other Himalayan peaks. He was not only popular and respected among the top echelons of the tourism trade, among his colleagues and staff, but also revered by the guides, porters and service boys who manned the lower rungs of the ladder and kept it upright, straight and strong.

After his successful tenure at Intrek for two decades plus, he was spotted by Kerr and Downey, an upbeat, UK based tour company, to guide and handle their finances in Nepal. Maitri, till his last, was the Finance Director at Kerr and Downey, Nepal.

On the social front, Maitri was a devout Buddhist and a philanthropist who cared to volunteer for the welfare and wellbeing of the Nepalese society in general and the Newar community in particular. He dedicated his weekends for the upliftment of many a Buddhist Viharas, Newar social and cultural institutions and provided ample support in cash and kind with an open heart. His contribution to Dharma Youth Club at Ananda Bhuvan Vihar is recognized as exemplary. In the year 2003, he was elected

President of Lions Club of Kantipur and served his tenure with flying laurels. Maitri was through and through a gentleman, good natured, humor loving, a person ready to shake hands with anyone high and low, near and far... a person with a clean heart who believed in the inherent goodness of men and aspired them to bring forth their goodness.

Maitri found his soul-mate in Dan Shova, a light hearted neighborly girl with a ready smile on her face not half a block away from his home. Both were euphoric! After a couple of years of courtship, as per Newa customs, they joined their heads in 1984 and solemnized their knot. Dan Shova, herself a multi talented lady, aspired to establish a Montessori based kindergarten and in the year 2003 founded Lasana Pre-school. Maitri was all praise and proud of her endeavor and provided all support and encouragement and the necessary guidance for the smooth running of the school. Maitri and Dan Shova maintained their love and equilibrium, one to the other, that made for a happy family and social life.

Elder son Kalash was born in 1988 and the younger Dipankar in 1993. Kalash did his Automotive Engineering from Minnesota State University, USA and Dipankar is doing his Bachelor. A lifetime family reunion materialized during Kalash's wedding with Medha Bhattarai in 2015. All of the kin in Nepal plus all of the kin of brother Ashok, his

wife, their daughters and their husbands, all the way from the USA, came together to celebrate the grand wedding. A truly momentous event, it was... and perhaps also a destined opportunity that let Maitri meet all his kin, near and dears and at the end of it, to bid farewell to all... many of whom he will not see in person again...

Unassuming, unsuspecting, like a bolt from the blue, an uncomfortable feeling below the right chest cavity on a perfectly healthy soul, vegetarian and abstainer, within months, transpired to become an incurable gall bladder ailment. Months of intensive care, intensive treatment in-country and in Delhi, India was to no avail. All through Maitri endured the physical discomfort with restraint, once in a while even cracked jokes from his hospital bed, smiled and offered prayers to the Known and the Unknown. And then on that fateful Monday, on the 26th of September, 2016 the unavoidable happened. As peaceful as he was, Maitri parted company with us all in silent peace to forever mingle into Eternity yet unknown.

Artha Ratna Tuladhar

मैत्रीरत्नया म्हसिका

माँ देवीलानी व बौ बाबु
 रत्न तुलाधरया स्वम्ह
 कायपिं मध्ये दकल्य्
 चिधिकःम्ह काय् मैत्री
 रत्न खः । तःधिकःम्ह दाई
 बरिष्ठ अधिवक्ता व नेपाः
 देःया न्हापा
 महान्यायाधिवक्ता जुयादी
 धुंकूम्ह सर्वज्ञ रत्न
 तुलाधर खःसा माहिलाम्ह
 दाई संकिपामि (cine-
 matographer) अशोक
 रत्न तुलाधर खः ।
 अशोक दाई थौकन्हे
 सकल छैजःपिं नापं
 अमेरिकाय् च्वना दिई ।



माँ, बौ व दाजुपिंत तसकं हनाबना तया जुइम्ह, थः स्वया
 क्वकालिपिंत मतिना याइम्ह अले पासापिं धालकि हुरुक्क
 जुइगु मैत्रीयागु स्वभाव खः । सुयागुं दुख स्वये मफुम्ह,
 ग्वाहालि काःवःपिंत फुगुकथं ग्वाहालि याय्गु स्वभाव दुम्ह ।

थः मस्त ब्वलंकेत नं छुं मगाः मचाः मजुइमा धकाः तसकं
 कुतःयाना ज्या याना दी । “जि मचा बलय् आः थें छुं
 यायगु मदु, आः मस्तयत् दक्को याकेमाः” धया च्वना दी ।

थौंकन्हे तःधिकःम्ह काय् मोटरगाडीया ईन्जीनिएर
(Automotive Engineer) जुइ धुंकल सा चिधिकःम्ह काय्
दिपंकरया स्नातक तहल्य् ब्वना हे च्वन तिनि । थः भौमचा
मेधा भट्टराईयात जिमि भौ मखु म्ह्याय धकाः म्हसिका
विया दी ।

आकाभाकां तःधंगु ल्वचं कल । न्येच्यादँया उमेरय् मत्यवं
थ्व संसार त्वःता वन । जिपिं फुकसिगु जीवनय् भ्वखाय्
ब्वल । प्यखेरं दुखं भुंवल । ई बिना वं लिसें दक्को
सुथालाना वनिइ धकाः थपिनिगु मनयात प्वः चिना तया ।
वं संसार त्वःता वंसां वयागु लुमन्ति ला सदां जिमिगु मनय्
दया हे च्वनिई । ल्वमंके फइगुला खःहे मखु ।

वयागु लुमन्ति सदां सकसिगु नुगलय् दया च्वनेमा धैगु
मतिई तयाः उदाय् समाजय् “मैत्री रत्न सिरपा” छगू
नीस्वनागु दु । उगु सिरपा दँय् दँसं छम्ह नेपालभाषा
ब्वनामि मचायात लःल्हायगु खः ।

॥ भवतु सब्ब मंगलम् ॥

दान शोभा तुलाधर

(तिरी मय्जु)

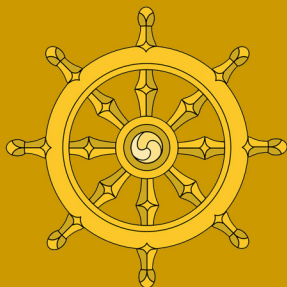
प्रिन्सिपल

लसना प्रि स्कूल

ने.सं. ११३७ अंलागा एकादश



The Four Noble Truths are the heart
of the Buddha's teachings which he
explained during his very first
sermon at the Deer Park in Sarnath.



धर्मचक्र सूत्र धयागु सूत्र भगवान बुद्धं बुद्ध जुइ
धुसेलि दकलय् न्हापां मृगदाबन सारनाथय् न्याम्ह
भिक्षुपिंत कनाबिज्यागु जुल । भगवान बुद्धया मूल
सिद्धान्त धयागु हे प्यंगू आर्यसत्य खः ।

